difference is phenomenal only, not essential: it is, in essence, in both cases the same movement of exclusive concentration, of absorption in a particular aspect of himself, action, movement of force, though with different circumstances and another manner of working.

This power of exclusive concentration is not confined to absorption in a particular character or type of working of one's larger self, but extends to a complete self "forgetful ness in the particular action in which we happen at the moment to be engaged. The actor in moments of great intensity forgets that he is an actor and becomes the part that he is playing on the stage; not that he really thinks himself Rama or Ravana, but that he identifies himself for the time being with the form of character and action which the name represents and so completely as to forget the real man who is playing it. So the poet forgets himself, the man, the worker, in his work and is for the moment only the inspired impersonal energy which works itself out in formation of word and rhythm; of all else he is oblivious. The soldier forgets himself in the act and becomes the charge and the fury and the slaying. In the

same way the man who is overcome by intense
anger, forgets himself as it is commonly said, or as
it has been still more aptly and forcibly put, becomes
anger: and these terms express a real truth which
is not the whole truth of the man's being at the
time, but a practical fact of his conscious energy in
action. He does forget himself, forgets all the rest